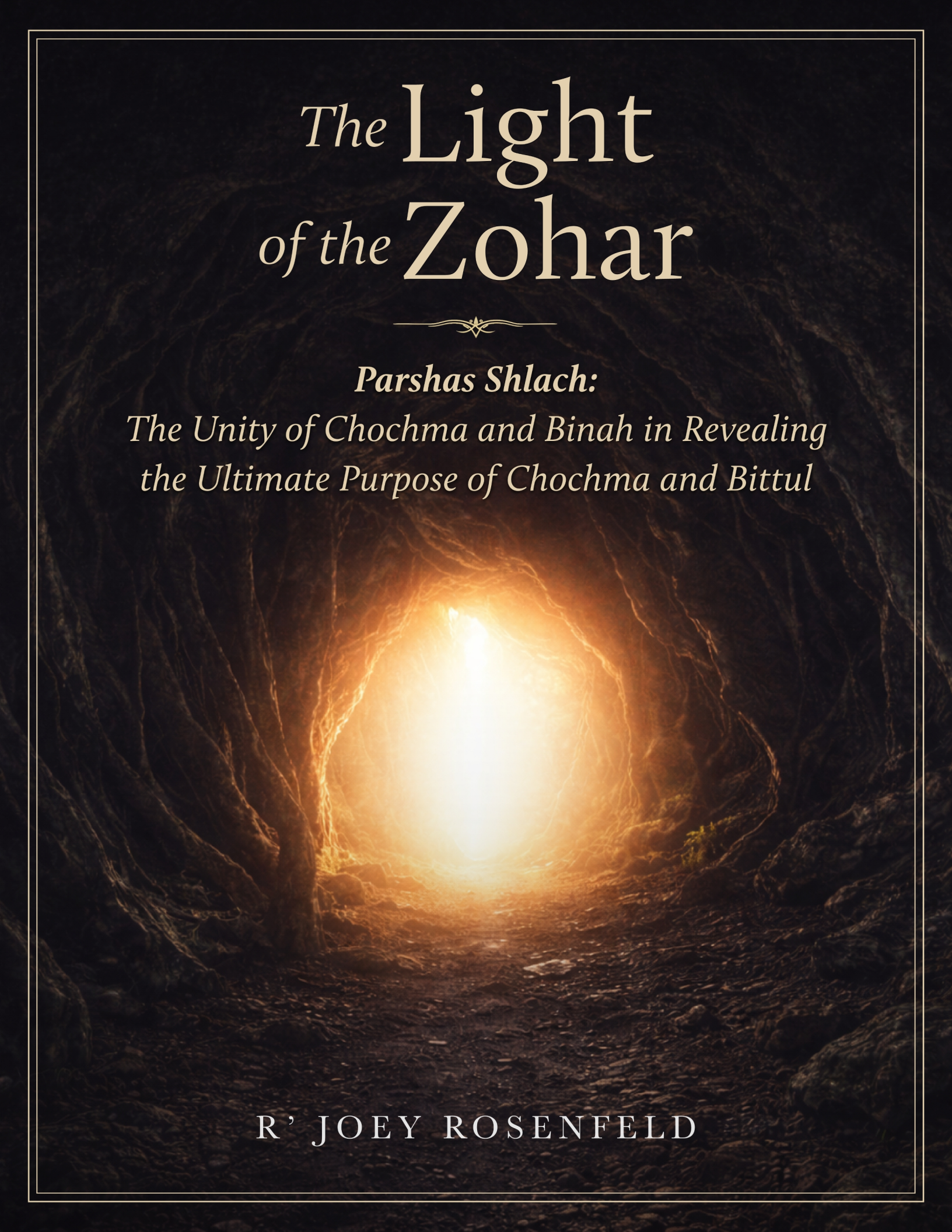




The Light *of the* Zohar

Parshas Shlach:

*The Unity of Chochma and Binah in Revealing
the Ultimate Purpose of Chochma and Bittul*

R' JOEY ROSENFELD

— *The Light of the Zohar* —

Parshas Shlach:

**The Unity of Chochma and Binah in Revealing
the Ultimate Purpose of Chochma and Bittul**



R' JOEY ROSENFELD

וַיִּשָּׂא קֶרֶחַ בֶּן יִצְחָק בֶּן קָהָת בֶּן לֵוִי וְגו'. רַבִּי אֲבָא פָתַח (תהילים י"ט:י"א) הַנְּחַמְדִּים מִזֶּהָב וּמִפָּז רַב וּמִתּוֹקִים מִדְּבַשׁ וּנוֹכַת צוּפִים. כִּמָּה עֲלָאִין פְּתָגְמֵי אֲוִרֵייתָא, כִּמָּה יִקְרִין אִינוּן, תְּאִיבִין אִינוּן לְעִילָא, תְּאִיבִין אִינוּן לְכָלָא. בְּגִין דְּאִינוּן שְׁמָא קוּדִישָׁא. וְכָל מָאן דְּאִשְׁתַּדַּל בְּאֲוִרֵייתָא, אִשְׁתַּדַּל בְּשְׁמָא קוּדִישָׁא, וְאִשְׁתַּזִּיב מִכָּלָא, אִשְׁתַּזִּיב בְּעֲלָמָא דִּין, וְאִשְׁתַּזִּיב בְּעֲלָמָא דְּאִתִּי. תָּא חֲזִי, כָּל מָאן דְּאִשְׁתַּדַּל בְּאֲוִרֵייתָא, אֶחָיד בְּאִלְנָא דְחַיִּי. כִּיּוֹן דְּאֶחָיד בִּיהּ, בְּכָלָא אֶחָיד, דְּכַתִּיב, (משלי ג':י"ח) עֵץ חַיִּים הוּא לַמְחַזִּיקִים בָּהּ וְגו'.

רבי יצחק אָמר, כּל מאן דִּישְתַּדֵּל בְּאוֹרֵייתָא, חִירוּ אֵית לֵיהּ מְכָלָא, חִירוּ מִמֵּיתָה, כְּמָה דְאַמְרוּ. בְּגִין דְּחִירוּ עָלֵיהּ שְׂרָיָא, וְאֶחֶד בֵּיהּ. אֵילוּ יִשְׂרָאֵל מִתְעַטְרִין בְּאוֹרֵייתָא, יִשְׁתְּזָבוּ מְכָלָא, וְלֹא יִשְׁתְּכָחוּ בְּגִלְתוּתָא, וְדָא הוּא דְכֻתִּיב (ס"א אילו ישראל מנטרין אורייתא, אשתזבו מכלא, ולא אשתכחו בגלותא כתיב) (שמות ל"ב:ט"ז) חרות על הלכות, אל תִּקְרִי חרות אֶלָּא חִירוּת. וְחִירוּת דָּא (אוקמוה) בְּאוֹרֵייתָא אִשְׁתְּכַח, אוֹרֵייתָא אֵיהִי חִילָא דִּימִינָא, כְּמָה דְאַתָּ אָמַר (דברים לג) מִימִינוֹ אֵשׁ דֵּת לְמוֹ, וְשִׁמְאָלָא אֶתְכַלִּיל בִּימִינָא, מֵאן דְּעֵבִיד יְמִינָא שְׁמָאֵלָא, וְשִׁמְאָלָא יְמִינָא, הָא אֵיהוּ כְּאֵילוּ חֲרִיב עֲלָמָא.

תא חזי, אהרן ימינא. ליוצי שמאלא, קרח בעי למעבד חלופא דימינא לשמאלא, בגין כך אתענש. ולא עוד אלא דאשתכח ביה לישנא בישא, ואתענש בכלא. רבי יהודה אמר, שמאלא אתפליל תדיר בימינא, קרח בעא לאחלפא תקונא דלעילא ותתא, בגין כך אתאביד מעילא ותתא.

וַיִּשָּׂא קִנְיָהּ, מֵאִי וַיִּשְׁקָהּ. וְנָסִיב עֵיטָא בִּישָׂא לְגַרְמִיָּה, כָּל דְּרַדְף בְּתֵר דְּלָאוּ דִּילֵיהּ, אִיהוּ עָרִיק מִקְמִיָּהּ. וְלֹא עוֹד, אֲלֵא מֶה דְּאִית בֵּיהּ אֲתַאבִּיד מִנֵּיהּ. קִנְיָה רַדְף בְּתֵר דְּלָאוּ דִּילֵיהּ, דִּילֵיהּ אֲבִיד, וְאַחֲרָא לֹא רְוּחַ.

כִּרְחֵז אֵזִיל בְּמַחְלוֹקֶת. מֵאִי מַחְלוֹקֶת. פְּלוֹגְתָּא. פְּלוֹגְתָּא דְלַעִילָא וְתַתָּא. וּמֵאֵן דְּבַעֵי לְאַפְלָגָא תַּקּוּנָא דְעָלְמָא, יִתְאַבִּיד מְכַלְהוּ עַלְמִין. מַחְלוֹקֶת, פְּלוֹגְתָּא דְשְׁלוּם. וּמֵאֵן דְּפָלִיג עַל שְׁלוּם, פָּלִיג עַל שְׂמָא קַדִּישָׁא, בְּגִין דְּשְׂמָא קַדִּישָׁא, שְׁלוּם אֶקְרִי. תָּא חֲזִי, לִית עָלְמָא קָאִים אֵלָא עַל שְׁלוּם, כֹּד בְּרָא קוּדְשָׁא בְּרִיד הוּא עָלְמָא, לֹא יִכִּיל לְאַתְקִיֵּימָא, עַד דָּאֲתָא וְשָׂרָא עַלִייהוּ שְׁלוּם. וּמֵאִי הוּא. שְׁבַת, דְּאִיהוּ שְׁלֵמָא דְעֵלְאִי וְתַתָּאי, וּכְדִין אֲתַקֵּיִם עָלְמָא. וּמֵאֵן דְּפָלִיג עֲלֵיהּ, יִתְאַבִּיד מְעַלְמָא.

“And Korach son of Yitzhar, son of Kehat, son of Levi, took...” (Zohar, Korach)

Rebbe Abba opened with the verse:

“More desirable than gold, than much fine gold; sweeter than honey and dripping honeycomb.” (Psalms 19:11)

How exalted are the words of Torah! How precious they are! How beloved they are above, and how beloved they are to all. For they are the Holy Name itself. Whoever occupies himself with Torah occupies himself with the Holy Name. Such a person is protected from everything. He is protected in this world and protected in the World to Come.

Come and see: Whoever engages in Torah becomes attached to the Tree of Life. Once he is attached to it, he is attached to everything, as it is written:

“She is a Tree of Life to those who hold fast to her.” (Proverbs 3:18)

Rebbe Yitzchak said:

Whoever occupies himself with Torah possesses freedom from everything—freedom even from death, as we have explained.

Why? Because freedom rests upon him and cleaves to him. Had Israel adorned themselves with Torah, they would have been saved from all harm and would never have been found in exile.

This is the meaning of the verse: “Engraved upon the tablets.” (Exodus 32:16)

Do not read it as **charut** (“engraved”), but as **cheirut** (“freedom”). This freedom is found through Torah. For Torah is the power of the right side, as it is written:

“From His right hand came a fiery law for them.” (Deuteronomy 33:2)

The left side is meant to be included within the right. But whoever turns the right into the left, and the left into the right, is considered as though he has destroyed the world.

Come and see: Aaron represents the right side. The Levites represent the left side. Korach sought to reverse them, to place the left where the right belongs. Because of this, he was punished. Not only that, but evil speech was found within him, and he was punished in every respect.

Rebbe Yehudah said: The left side must always be included within the right. Korach sought to overturn the Divine order above and below. Therefore he was lost both above and below.

“And Korach took...” What does it mean that he “took”? He took bad counsel for himself. Anyone who chases after something that does not belong to him finds that it flees from him. More than that: Even what he already possesses is taken away from him. Korach pursued what was not his. What was his, he lost. And what belonged to another, he never gained.

Korach walked in the path of dispute. What is dispute? Division. A division between above and below. Whoever seeks to divide the harmony and order of the world will ultimately be lost from all worlds. Dispute is a separation from peace. And whoever separates himself from peace separates himself from the Holy Name. For the Holy Name itself is called **Peace**.

Come and see: The world can endure only through peace. When the Holy One, blessed be He, created the world, it could not endure until peace came and rested upon it. And what is that peace? It is **Shabbos**. For Shabbos is the peace of the upper worlds and the lower worlds. Only then was the world able to stand. And whoever separates himself from that peace removes himself from the world.

Moshe Rabbeinu and Rebbe Shimon bar Yochai

The Zohar HaKadosh stands at the meeting point between the light of Moshe Rabbeinu and the light of Rebbe Shimon bar Yochai. It is not a separate Torah and not an independent revelation standing outside Toras Moshe. Rather, it is the revelation of the hidden depth already contained within Toras Moshe. Moshe Rabbeinu is the *Ra'aya Mehemna*, the faithful shepherd, and he corresponds to Chochmah. Rebbe Shimon bar Yochai is the *Botzina Kadisha*, the holy lamp, and he corresponds to Binah. Moshe is drawn from water, *min hamayim meshisihu*, and Rebbe Shimon is associated with fire, the fire of Binah, the fire of the *meduros* of Rebbe Shimon. The entire work of the Zohar is therefore the meeting of water and fire, of Chochmah and Binah, of revealed Torah and hidden Torah, of Toras Moshe and the inner light that Rebbe Shimon reveals from within it.

The Root Split in Reality

The primary division in reality is the apparent separation between Chochmah

and Binah. Chochmah is expansive consciousness. It sees everything at once, in one holistic vision, before things are broken into details. Chochmah is *bittul b'metzius*, the state of nothingness, the world of Ayin. It belongs to Atzilus, where it is clear that all separation is only an expression of unity. Chochmah does not need to argue against separation because from its perspective separation is not yet taken seriously as an independent reality. It is vision, clarity, and direct perception of the whole.

Binah is the opposite movement. Binah is yesh, somethingness, articulation, and separation. It takes the original visual whole of Chochmah and breaks it apart in order to understand its particulars. Binah descends into concealment, constriction, and the worlds of apparent separation: Briyah, Yetzirah, and Asiyah. It is the left side of the mind, the *gevurah* of the mind, which divides the original wholeness into vessels, categories, and distinctions. In Binah there is already an Ani. There is someone who understands, someone who loves, someone who fears, someone who must nullify themselves. This is not

the absolute bittul of Chochmah. It is the bittul of a yesh, the surrender of a self that still exists.

Right and Left

These two movements become the root of the right and left sides of the sefiros. Chochmah belongs to the right side, the kav ha'yamin, which includes Chochmah, Chesed, and Netzach. This is the side of openness, clarity, expressivity, connection, and revealed goodness. It is what happens when a person enters the state of Ayin, where the nothingness of the self allows the light of HaKadosh Baruch Hu to be seen with simplicity.

Binah belongs to the left side, the kav ha'shmol, which includes Binah, Gevurah, and Hod. This is the side of constriction, tzimtzum, vessels, containment, darkness, limitation, particularization, concealment, and process. It is not evil. It is necessary. Without Binah there would be no developed understanding, no vessels, no avodah, no relationship, and no ability to bring Divine light into the conditions of actual life. But because Binah introduces separation, it also introduces

danger. The self that emerges in Binah can surrender to Chochmah, or it can begin to imagine itself as independent.

The Repetition of the Original Split

This split between Chochmah and Binah repeats itself throughout the entire structure of Torah and reality. It appears in Adam and Chavah, Kayin and Hevel, Yitzchak and Yishmael, Yaakov and Esav, Yosef and the shevatim, Yehudah and Yosef, Mashiach ben David and Mashiach ben Yosef, Moshe and Aharon, positive mitzvos and negative mitzvos, *zachor* and *shamor*, Torah and tefillah, Torah Shebichtav and Torah Shebaal Peh, day and night, male and female, emunah and bitachon. Each pair expresses another version of the same underlying polarity. There is always a side of unity and a side of differentiation, a side of revealed light and a side of vessel, a side of Ayin and a side of Ani.

The work of Pnimiyyus HaTorah is to reveal that these oppositions are not absolute. The right and the left are not two independent principles. Fire and water are not ultimately enemies. Moshe and Rebbe Shimon are not two separate

revelations. Pnimityus HaTorah reveals that the opposites are rooted in a higher unity. It shows that the apparent split exists only so that a deeper oneness can be revealed through it.

Ani and Ayin Together

The goal is not Chochmah alone, and it is not Binah alone. It is not enough to remain in the Ayin of Chochmah, where all selfhood disappears. It is also not enough to remain in the Ani of Binah, where there is a self who loves and fears and understands. The deeper secret is *Ani v'Ayin b'vas achas*: the self and nothingness held together at once. This requires a light higher than both Chochmah and Binah, the light of Kesser, where the opposites are unified in their root.

This is the secret of *echad shehu shtayim*, one that is two. Chochmah and Binah appear as opposites because we encounter them from below. From the perspective of Kesser, however, both are expressions of one unknowable source. This is the meaning of *reisha d'lo isyada*. We do not know how the opposites are unified. We cannot explain how Ayin and Ani, right and left, water and fire,

revelation and concealment are one in their root. But we believe that Abba and Imma, Chochmah and Binah, are unified in their source, and that the apparent contradiction exists only to reveal a unity deeper than either side alone.

The Descent for the Sake of Return

The purpose of existence is therefore a movement. First there is Chochmah: the recognition of the infinitude of HaKadosh Baruch Hu, the Ayin, the bittul, the clarity of Atzilus. Then there is descent into Binah: the world of separation, the Ani, the vessels, the details, the concealment. But the descent is not the final purpose. The purpose is to refine the world of Binah and return it to Chochmah with greater intensity.

This return is not a simple reversal. Once Binah has descended into details and then returned to Chochmah, Chochmah itself becomes revealed more deeply. The unity after separation is more powerful than the unity before separation. The right side shines more intensely after the left has been included within it. The Ayin revealed after the Ani has been refined is deeper than the

Ayin that appeared before the Ani emerged. This is why separation exists. It exists only to return to unity with greater force.

The Dangerous Discovery

When a person learns Pnimiyus HaTorah, they begin to realize that the left side is also Divine. Concealment is also a form of revelation. Din is also rooted in the infinite light of HaKadosh Baruch Hu. The vessels are not outside the light. Darkness, difficulty, tzimtzum, and the world of Binah all express the glory of Hashem.

This discovery is true. It is one of the great revelations of Pnimiyus HaTorah. But it creates a serious danger. Once a person sees that Binah is also Divine, they may conclude that Binah stands on equal footing with Chochmah as the final purpose. Once a person sees that darkness also expresses Hashem, they may begin to celebrate darkness as if it were the tachlis. Once a person sees that the Ani can be included in the Ayin, they may forget that the entire purpose of the Ani is to reveal a deeper Ayin.

The Right Side Remains the Tachlis

The deepest secret is that although Chochmah and Binah are both Divine, Chochmah remains the tachlis. Although light and darkness both express HaKadosh Baruch Hu, the purpose is *tov hanireh v'hanigleh*, goodness that can be seen and experienced as good. Hashem is *chafetz chesed*. His innermost desire is to be *meitiv*, to bestow goodness. The inclusion of darkness within unity is not meant to make darkness the destination. It is meant to allow the light to become more powerful, more revealed, and more deeply experienced.

This is why the left side must always be included within the right. The purpose of constriction is to intensify revelation. The purpose of difficulty is to deepen goodness. The purpose of Binah is to reveal a higher Chochmah. If one forgets this, then one becomes stuck in the left side. One begins to celebrate the bitterness of the maror instead of sweetening it. One finds Hashem in concealment but forgets that the entire point of finding Him there is to return

to *Shema Yisrael Hashem Elokeinu Hashem Echad* with greater depth.

Baruch Shem and Shema Yisrael

This is the relationship between *Baruch Shem Kevod Malchuso L'olam Va'ed* and *Shema Yisrael*. *Baruch Shem* represents finding Hashem within concealment, within Malchus, within the world of separation. It is profoundly holy. It is necessary. It reveals the glory of Hashem within the lower worlds. But *Baruch Shem* must always be included within *Shema Yisrael*. The revelation of Hashem in concealment exists in order to reveal more deeply that Hashem is One.

This is the meaning of *kedushasi lemala mikedushaschem*. A person can be holy. The Ani can be included within the Ayin. The left can return to the right. But at the very moment of inclusion, we discover that Hashem's holiness is still infinitely beyond ours. The purpose of all *bittul* is to reveal a higher *bittul*. The purpose of all Ani is to reveal a deeper Ayin. The purpose of all Binah is to reveal Chochmah in an even higher way.

Korach and the Mistake of Binah

This is exactly what happens in Parshas Korach. The Kohanim and Levi'im represent these two balance points. The Kohen represents Chochmah, Chesed, bestowal, and selflessness. Aharon HaKohen embodies bittul. His silence, *vayidom Aharon*, is not emptiness but the ability of Chochmah to illuminate even the lowest level of Malchus, the *domeim* the realm of inanimate nature, because the root of Chochmah and the root of Malchus are bound together in the secret of *Abba yisad barta*.

The Levi represents Din, constriction, and the guarding of the avodah. The Levi creates the vessel around the service of the Kohen. The Levi is also connected to music, because music emerges from limitation. A song requires measure, restraint, consonance, dissonance, rise, and fall. The waves of sound move from below to above, which is why shira belongs to Gevurah. The Levi's role is therefore not secondary in a simple sense. It is essential. But it is essential because it serves the Kohen. The left serves the right. Binah serves Chochmah. Gevurah serves Chesed.

Korach Was Right and Wrong

The Arizal teaches that Korach was not simply wrong. Korach saw something real. He understood the greatness of the Levi. He understood that Binah, Gevurah, the left side, and the world of constriction contain a profound Divine root. He understood that in the future, what appears concealed will be revealed as containing an even deeper potency for revealing HaKadosh Baruch Hu. Without Gevurah, without tzimtzum, without the motivational power of Binah, there would be no revelation at all.

But Korach misunderstood his mission. He was not *mevateil* himself to Moshe Rabbeinu. He did not allow Binah to serve Chochmah. He wanted Binah to become the crown. He wanted the Levi to replace the Kohen. He wanted the left side to take the position of the right. He wanted the Ani to stand at the head instead of revealing the Ayin. Korach did not merely want the greatness of Binah to be revealed. He wanted his role within Binah to become the center. That is the root of machlokes.

The Ramchal's Clarification

This is also the distinction described by the Ramchal between *yichud b'shlitah* and *yichud b'metzius*. Hashem governs the world even within concealment. The *dinim*, the *tzimtzumim*, and the limitations of this world are all under His rule. That is *yichud b'shlitah*. But the purpose of that governance is to reveal *yichud b'metzius*, the truth that Hashem is the revealed good, the *tov hanireh v'hanigleh*.

Difficulty exists, but it exists so that goodness can be revealed more deeply. Concealment exists, but it exists so that revelation can emerge with greater clarity. The left side exists, but it exists so that the right side can shine with greater force. Korach's mistake was that he saw the greatness of concealment but forgot that concealment is not the destination.

Why the Zohar Is Short on Korach

This may explain why Parshas Korach is relatively short in the Zohar HaKadosh. In Torah Shebichtav, Korach is a long parsha. In the Zohar, however, the treatment is far more restrained. This

itself expresses the point. The Zohar represents Binah, the hidden dimension, the fiery revelation of Rebbe Shimon. Korach also represents the claim of Binah, the claim of the left side, the claim that the lower concealed place has a higher root.

Because the Zohar knows the danger of Korach, it contracts itself. It does not allow Binah to overstate its own place. It reveals the greatness of Binah only in a way that returns it to Moshe Rabbeinu. The Zohar's restraint is itself part of the teaching. Rebbe Shimon's fire must remain bound to Moshe's water.

Torah as Etz Chaim

The Zohar therefore opens by returning us to Torah. Whoever toils in Torah is attached to the Tree of Life. Torah is Chochmah. Torah is the unified root. When one grasps even part of the Tree of Life, one is attached to the whole, because Chochmah is indivisible. One who grasps part of the essence grasps the essence itself.

This is the rectification for the Tree of Knowledge. The Tree of Knowledge represents Binah without Chochmah,

knowledge without surrender, details without rootedness, selfhood without *bittul*. Torah restores the details to the whole. One can enter the *pratim*, the details, the *lomdus*, the categories, the distinctions, but only after knowing that the entire Torah is one. Before and after the analysis, the Torah remains *inyan echad*. The Tree of Life is one, and every detail is alive only because it remains attached to that unity.

Rebbe Yitzchak and the Tikkun of the Left

Rebbe Yitzchak then teaches that anyone who toils in Torah finds freedom. This is precise. Rebbe Yitzchak represents the left side, the root of Gevurah, the *tikkun* of Korach. Korach also comes from the side of Levi, constriction, and Binah. But Korach separates himself. Rebbe Yitzchak repairs this by revealing the proper role of Binah: to connect itself back to Chochmah.

Binah is called *alma d'cheiru*, the world of freedom. But Binah becomes freedom only when it is bound to Chochmah. Without Chochmah, Binah becomes death. The shattering of the vessels, the

kings who died, the descent into separation, all emerge from Binah when it is not sufficiently included in Chochmah. But when Binah recognizes that it exists at the service of Chochmah, even its separations become free. Even its details become alive. Even its engravings become *cheirus*.

Charus and Cheirus: Engraved with Freedom

This is the secret of *charus al haluchos*. The letters were engraved upon the tablets. Engraving is an act of Gevurah. It cuts form into stone. It creates definition through limitation. It is Binah.

But Chazal say, do not read *charus*, engraved, but *cheirus*, freedom. The same act of limitation becomes freedom when it is connected to Torah. The engraving itself becomes liberating when it is rooted in Chochmah. The vessel no longer imprisons the light. The vessel reveals the light. The left side is not abolished. It is included within the right, and therefore becomes free from death.

Switching Right and Left

The Zohar then states the matter directly. Aharon is the right. The Levi is the left. Korach wanted to exchange the right and the left. He wanted the left to occupy the place of the right. He saw the secret that Gevurah is also holy, that *tzimtzum* is also an expression of the Ohr Ein Sof, that the keilim are also Divine, that the blue thread has a greatness of its own. But he forgot that all of this exists only at the service of the right.

This is why his punishment was measure for measure. Chochmah is life. Separation from Chochmah is death. Chochmah is unity. Splitting is the opposite of unity. Korach caused a split above, between Chochmah and Binah, and therefore the earth split below. He failed to bring the *pratim* back to the *klal*, the left back to the right, Binah back to Chochmah. His punishment revealed the inner structure of his sin.

Rebbe Yehudah and the Necessity of Binah

Rebbe Yehudah then enters as the voice of Malchus. Malchus understands both sides. Externally, Malchus is connected to Binah. Internally, Malchus is rooted in Chochmah, in the secret of *Abba yisad barta*. Malchus therefore clarifies that the problem is not the existence of the left side. Chochmah without Binah is also incomplete. The right without the left is also not the purpose. The problem is not that Korach valued Binah. The problem is that he switched the order.

Rebbe Yehudah insists that the left must always be included in the right. That means the left is necessary. Binah is necessary. Gevurah is necessary. Malchus needs the left side in order to awaken desire and create *zivug*. But the left must remain included in the right. Its role is to awaken more revelation, not to become the independent center.

Vayikach Korach

This is the meaning of *Vayikach Korach*. What did Korach take? He took bad counsel. He took Binah without Chochmah. He took advice that was

legarmei, for himself. Once Binah is separated from Chochmah, the world is experienced through scarcity, jealousy, and self-concern. This is the place of Kayin. This is the place where a person chases what is not theirs because they do not understand their actual *shlichus*.

Korach chased after what did not belong to him, and therefore he lost even what was his. When Binah tries to take the place of Chochmah, it does not become Chochmah. It loses Binah as well. The left side only has its power when it is attached to the right. Once it separates, it becomes destructive separation rather than holy differentiation.

Machlokes as Separation from Shalom

Machlokes is not merely disagreement. It is *plugsá*, a split. Korach's machlokes was a split between above and below, between Chochmah and Binah. The tikkun of the world is the repair of that split. Shvirah is the descent from Chochmah into Binah and the forgetting that Binah must return to Chochmah. Tikkun is the reunion of Chochmah and Binah, the return of the details into the whole.

This is why the Zohar says that one who argues against shalom argues against the holy name. Shalom is the unity of Chochmah and Binah. Shalom is the unity of Kohen and Levi. Shalom is the unity of *yichud b'shlitah* and *yichud b'metzius*. Shalom is the recognition that concealment is real, but its purpose is revelation. The name of HaKadosh Baruch Hu is revealed through this unity, because the Divine name itself joins hidden and revealed, higher and lower, *Yud-Kei* and *Vav-Kei*.

Shabbos and the Stability of the World

The world cannot stand without shalom. When HaKadosh Baruch Hu created the world, reality could not endure until shalom rested upon it. That shalom is Shabbos. During the week, reality appears divided. There is right and left, above and below, concealment and revelation, work and struggle. On Shabbos, the world returns from Binah to Chochmah. The many colors of the week return to a simple unity.

This is the meaning of Rebbe Nachman's teaching regarding *achdus hapashut hayotzei min hagevanim hamishtanim*, the simple unity that

emerges specifically from the changing colors. Shabbos does not erase the week. It gathers the week back into its source. The distinctions remain, but they are no longer disconnected. This is why Shabbos is shalom. It is the return of Binah to Chochmah.

The Power of Binah After Its Bittul

Only after the Zohar establishes the danger of Korach does it return to the greatness of Binah itself. This is crucial. The Zohar does not want us to think that Binah is insignificant. On the contrary, Binah possesses a very high root. The inner power of Binah reaches into the inner power of Atik. The souls rooted in Tohu, the souls of Kayin, Rebbe Akiva, and Rebbe Shimon bar Yochai, can reach extremely high places precisely because they work through the power of Gevurah and concealment.

But this greatness is safe to reveal only after the framework is clear. Binah is powerful, but always through *bittul* to Chochmah. Gevurah can reveal the highest sweetness, but only when it is sweetened in its root. The left side can bring a person beyond what Chochmah alone would have revealed, but only

because it ultimately reveals the inner depth of Chochmah itself.

The Moon and the Sun

The Zohar concludes with the image of the moon and the sun. The sun represents Chochmah, direct light, revealed clarity, and *bittul b'metzius*. The moon represents concealment, lack, reflection, and Binah-Malchus. In the future, the moon will shine like the sun. This means that the concealed side, the left side, the world of lack and vessel, will be revealed as possessing a light comparable to the sun.

But at the same time, the sun will shine sevenfold. This is the final precision. The moon will become like the sun, but the sun will become even greater. Binah will be revealed as holy, necessary, and powerful, but Chochmah will be revealed as higher still. The Ani will be included in the Ayin, but the Ayin will become more radiant. Concealment will reveal its Divine root, but only in order to reveal an even greater revelation.

Hashem Hu HaElokim

This is the meaning of *Hashem Hu HaElokim*. *Havayah* and *Elokim*, Chochmah and Binah, revelation and concealment, are unified. But the unity does not mean that the order disappears. *Hu asanu velo anachnu*, He made us, and we did not make ourselves. The self is not self-created. The Ani is not ultimate. Binah is not independent. Even when Binah is revealed in its greatness, it remains a receiver, a servant, a vessel for the revelation of Chochmah.

The purpose of the self is not to deny itself crudely, and not to enthrone itself falsely. The purpose of the self is to become a *shliach*. A *shliach* descends into the world of Binah, into the yesh, into actual life, but never forgets that *shlucho shel adam kamoso*. The power that sustains the *shlichus* is the Chochmah hidden within it. The Ani can act only because the Ayin remains at its root.

The Final Return

The final teaching is therefore not that Binah should be erased. It is also not that Binah should be celebrated as the end of the process. The final teaching is that Binah must know its own power and, through that very knowledge, reveal Chochmah more and more. The moon must shine, but the sun must shine sevenfold. The left must be elevated, but only by returning to the right. The Ani must be strengthened, but only so that it can reveal a deeper Ayin.

This is the purpose of all descent. We descend from the bittul of Chochmah into the yesh of Binah. We enter struggle, concealment, selfhood, effort, and limitation. But we do not descend in order to remain there. We descend in order to return. We descend in order to reveal that the waters of Chochmah can be seen even through the lens of Binah. We descend in order to discover that every ounce of selfhood, every vessel, every limitation, and every struggle can become a vehicle for the perpetual revelation of HaKadosh Baruch Hu. The goal is always more bittul, more emunah, more tefillah, more *hishtokekus*

and yearning, and more hisgalus of the true light of Chochmah, until the world is filled with the knowledge of Hashem like water covers the sea.